587 /36 cont./ relationship is to be conceived as salimara'.
835 Defining it as salimara' means that such relationship is considered in connection with the bad consequences for the country. It signifies that such a relationship is found "very bad."

Household Tasks

462 Rice pounding, weaving, and cooking are female occupations par excellence. However they are not entirely [592] household affairs.

For the 129 houses, 75 blocks for pounding rice were ● 252 592 counted (2). On the average, therefore, more than one rice-

[556]

2. The Kapala group is relatively the richest: for 81 houses it numbered 53 blocks. The Mangenre group numbered 7 for 18 houses, and the Rest group 15 for 30 houses.

pounding block exists for every two houses. The blocks lie near the houses. A house apart has its own block, but where the houses are close together, as is usual where the inhabitants are close relatives of each other, there one block may be used jointly by as many as three houses. Common use of one and the same block is a matter of course where the /37/ users are kinsmen. It attains the nature of a favor if this is not the case.

286 592 It is safe to assume that around 20 years ago, at a time when sarongs were still woven at home in greater numbers than is the case today, the number of looms was also greater. Then each house probably possessed one loom apiece. At that time it would, therefore, have been possible to contend that sarong weaving was a family affair. In 1948, 101 looms were counted for 129 houses (1), a number of women no longer have

462 /144 cont./ whose older members supervise the younger
476 ones, and at the same time protect and lead them. This group forms a unit with respect to the group of men, but it does not act jointly otherwise.

462 The activities of women tie them to house and yard. Among their tasks are pounding rice, preparation of daily meals, festive meals, and offerings. Furthermore, they are charged with the spinning of yarn, weaving of sarongs, laundering and maintenance of clothes, and the care of small children. Except at harvest time women do not work in the sawahs (1).

[243]

1. A poor district, such as the vicinity of Takalar where plantings frequently have to be done several times because the first attempts fail, constitutes an exception. There the women help with planting.

[443] Older women who need a job on the side, sell home-made cookies at pasars and festivals. Sometimes they keep a small coffee warong /shop/.

177 462 At the present time a comparatively large number of these activities have been taken away from the women. Spinning practically no longer occurs. Commercial yarns [283] have taken the place of homespun products. During the Japanese period a temporary revival of spinning was note in a number of districts where the imported yarns could not fill the demand. Weaving decreased because of the large [286] import of cheap sarongs. Only better ones continued to be woven at home. Where rice mills are established, pounding [252] at home becomes an unnecessary drudgery (2).
[256]